



NEWSLETTER OF THE LONDON CHAPTER,
ONTARIO ARCHAEOLOGICAL SOCIETY
Grosvenor Lodge, 1017 Western Road, London, ON. N6G 1G5
(519) 645-2844



September, 1994

94-5

KIDS CAN REALLY DIG IT!: NEAR EASTERN ARCHAEOLOGY IN THE SCHOOLROOM

Christine Nelson
Chair, Education Workshop
SAA Committee For Education

This month we get a look at some of the diverse and exciting ways of presenting archaeology in the classroom, while getting a little taste of Near Eastern archaeology at the same time. Maybe this is something the Chapter can be looking at as its next "Big" project for the London area.....hmmmmm!

Come on out on Thursday, October 13th to get a taste of promoting archaeology to the next generation. Meeting time is 8 PM at Grosvenor Lodge.

Next Month: Next month we feature Alison Wylie of UWO, who give us a presentation on some of the ethics committee work she has been doing for the Society of American Archaeology. **PLEASE NOTE - SPECIAL DATE:** Our November speaker night will be held on Thursday, November 17th, also at Grosvenor Lodge at 8 PM. Please take note of the date!!!

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EXECUTIVE REPORT

The big issue of the day keeping the Executive busy has to do with the project undertaken by a sub-committee of the London LACAC, which, for the last several months has been developing a proposal for changing LACAC. The intent of these changes is to re-shape the mandate and representation of LACAC, to co-ordinate with proposed changes to the Ontario Heritage Act (whenever that happens). The proposed new model was recently presented to the heritage community in London, and the Chapter Executive is concerned with a few of the elements in the proposal. The most troublesome is the fact that archaeological concerns have been lumped together with "moveable heritage", which means 1 representative on LACAC would handle the combined concerns of things like the OAS London Chapter, local museums, archives, etc. Obviously, someone missed the point that the Chapter's representation on LACAC has nothing to do with individual artifacts, and has everything to do with site conservation, advocacy, and public education. Perhaps this came about due to the complete lack of consultation with the Chapter! Anyways, two public meetings were held at Grosvenor Lodge, and the archaeological community was well-represented, and made the Chapter's concerns heard. Whether or not there is any response to those concerns remains to be seen, but the Chapter has written to London LACAC, raising these concerns further.

Just a reminder - as the leaves start to turn, so to do some of the members on the Chapter Executive! So, once again we're looking for fresh and eager Chapter members who'd be willing to serve on the Executive. If you're interested, please contact the Executive. The Chapter NEEDS YOU!

And for those who've been inquiring - KEWA means "To Go Back."

SOCIAL REPORT

The Martha Blackburn Memorial Ride and Walkathon in support of Grosvenor Lodge was successful, raising over \$11,000 for the Lodge. And who do we find winning the grand prize for most pledges? None other than the Chapter's own Pat Weatherhead! Congrats Pat, sorry first prize wasn't more well-behaved! Thanks to Lorelyn, Jenny and Josh for helping at the event, and thanks to Chapter members who pledged their support. Also, Ruth Drake of the Heritage London Foundation and the organizing committee should be commended for their efforts in making the event go so well.

Finally, anyone interested in hosting the '94 edition of the Chapter Christmas Party?

EDITOR'S REPORT

This month, in addition to our semi-regular mailing list of Chapter members and newsletter subscribers, we provide two brief articles by regular contributor's to the newsletter. First up is Chris Ellis with another instalment of "The Pit's I Have Known." This time Chris presents the findings of an Early Woodland pit found on the Parkhill Paleo-Indian site. Its bad enough that Chris has almost single-handedly (along with Brian Deller) written the story of southwestern Ontario's first inhabitants, but to also, incidentally, make major contributions to our understanding of other periods, by simply documenting "recent disturbance" on Paleo sites, is really too much! As well, put on your long johns and parkas, 'cause we present for you here a travel log of recent forays by Bill Fox into the "lower" Arctic. Okay, okay, that's a little farther afield than the rest of southwestern Ontario, but jeez, open those blinders a little bit!! Who knows, today Canada, tomorrow the World!! Whoops, went a little power-mad there for a sec, but I'm alright now!

THE PITS (PART II): A RADIOCARBON-DATED EARLY WOODLAND, MEADOWOOD PHASE FEATURE FROM THE PARKHILL SITE

Christopher Ellis

Introduction

As noted previously (Ellis et al. 1990:8), it has been my privilege to work on a large number of Early Paleo-Indian sites in southwestern Ontario. However, several of these sites are multicomponent and somewhat fortuitously during work at these sites useful information has been recovered on post-Paleo-Indian occupations. Notable in this regard has been the discovery of various kinds of features, some of which contain both diagnostic artifacts and materials suitable for radiocarbon dating. This paper provides a description and context of radiocarbon-dates for one such feature, attributable to the Early Woodland, from one area at the Parkhill site.

Parkhill Site

The Parkhill site is a large Early Paleo-Indian site located just to the northwest of the modern town of Parkhill. The site was investigated by crews from the University of Waterloo under the direction of Dr. William B. Roosa between 1973-1975 (Deller and Ellis 1992; Roosa 1977a, 1977b; Roosa and Deller 1982). The site is located largely in cultivated fields and consists of at least nine discrete concentrations of Paleo-Indian lithic debris distributed over an area of about 6 hectares. These individual site areas are referred to as "Areas" or "Grids" in published site references. Only three of these site areas saw the excavation of more than a handful of test pits: Areas B, C, and D. The feature of concern in this paper was encountered during excavations at Area D. This area is located on a low knoll near the south end of the site (see Deller and Ellis 1992: Figure 3; Ellis 1994: Figure 1). The knoll was located some 200 metres north of Parkhill Creek, a small tributary of the Ausable River, and overlooked a small, low, marshy area on the northwest at the time of the site investigations.

Only a small portion of Area D (625 sq. ft.) was excavated. Several excavated squares were isolated, but two small contiguous blocks were opened up (Figure 1). Excavations in the southernmost of these blocks covered some 275 sq. ft. These excavations, plus surface collected materials from the immediate area, yielded a large amount of artifactual material and three cultural features. In addition to the Paleo-Indian artifacts, items were recovered suggesting Early or Middle Archaic use of the site (several notched and serrated points or fragments thereof), Late Archaic "Broadpoint" (see Fisher 1987) and of major concern to this paper, the Early Woodland Meadowood phase.

The subsoil below the ploughzone in this southern excavation block revealed evidence of a former erosional channel some two feet wide (called Feature #30 in the field) which led down towards the low swampy area on the northwest. Geological evidence from the swampy area would suggest this erosional channel was created during a low water stage in the Lake Huron basin prior to the formation of post-glacial Lake Nipissing at ca. 5000 B.P. Subsequently, with the rise of water levels to the Nipissing level of ca. 5000-4500 B.P., the channel became filled. Certainly, the channel was

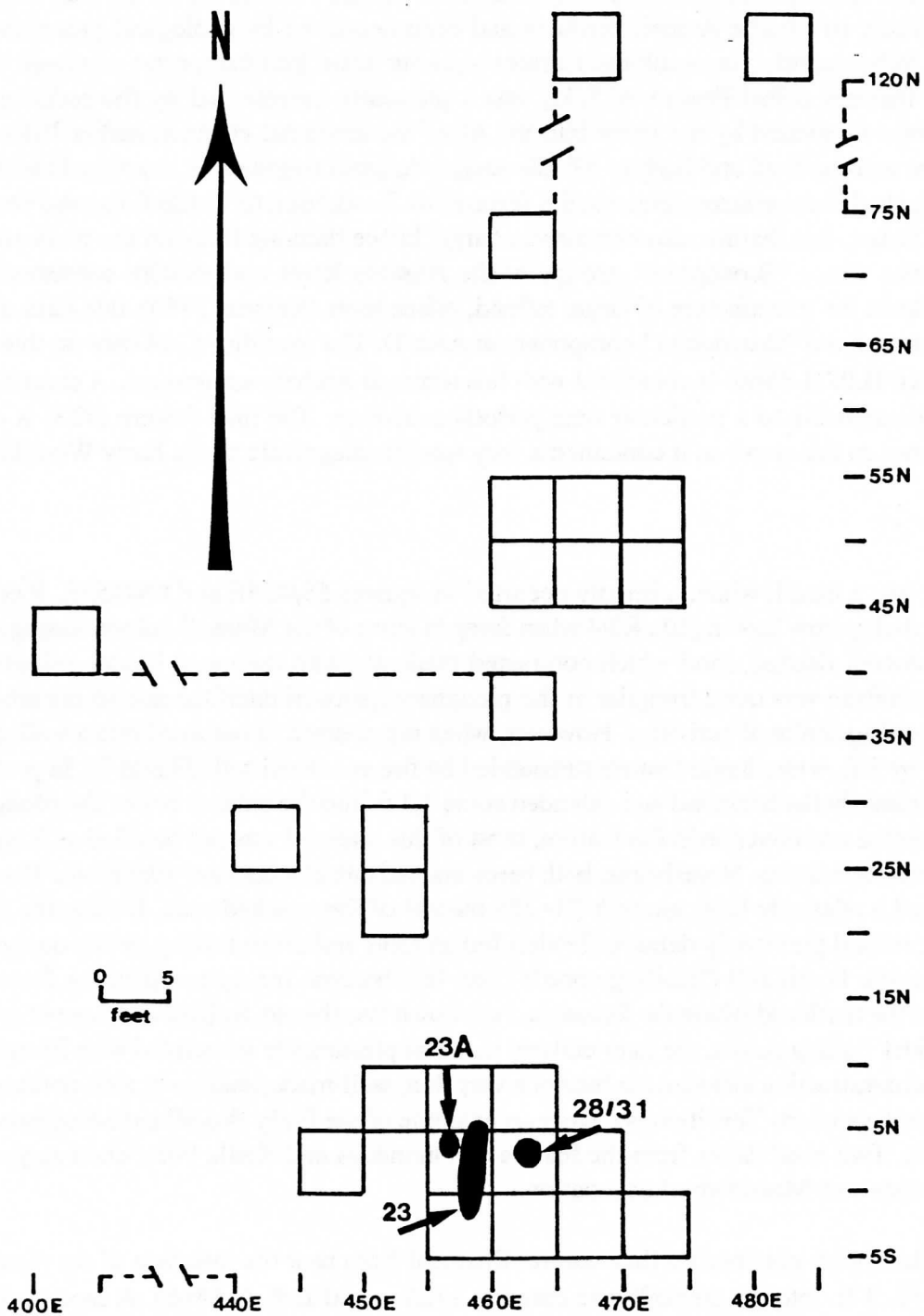


Figure 1: Location of Excavated Squares and Features, Parkhill Site Area D.

formed and subsequently filled in by at least the end of the Middle Archaic (4500 B.P.) as only Paleo-Indian and Early to Middle Archaic artifacts had been deposited by geological processes in the channel fill. Subsequently, three cultural features were cut down into the former erosional channel. One of the features called Feature #28/31, was a pit hearth surrounded by fire-reddened sand. Because it was excavated by the users into the fill of the erosional channel, earlier Paleo-Indian (several flakes and one tool) and Early to Middle Archaic (a basal fragment of a notched and serrated point) material had become incorporated in the feature fill. In addition to Kettle Point and Onondaga chert waste flakes, this feature also contained a large, biface thinning flake on the meta-sediment, sub-greywacke. Since "Broadpoint" groups in the Ausable River and vicinity consistently used sub-greywacke in the manufacture of large, refined, biface tools (Kenyon 1980), this flake suggests an association with the "Broadpoint" component at Area D. The resulting C-14 date on this feature of 3400 ± 210 B.P. (I-8866) is consistent with this terminal Archaic assignment. A second feature (#23A) is unassignable to a particular time period/occupation. The final feature (#23) is of more primary interest to this paper as it contained a very specific diagnostic of the Early Woodland.

Feature 23

This feature was a hearth which primarily occurred in squares 5S/455E and 0N/455E. It consisted of a black to dark yellow brown (10YR3/4 when damp in terms of the Munsell colour coding system) coloured, charcoal flecked, sand which contrasted markedly with the much lighter coloured sand subsoil. The feature was quite irregular at the ploughzone/subsoil interface due to disturbance by rodent, root and agricultural activities. However, when taken down, it resolved into a well-defined, ca. 7 ft. long by 3 ft. wide, linear feature surrounded by fire-reddened soil (Figure 2). In profile, the feature was relatively flat bottomed and extended some 1.1 ft into the subsoil below the ploughzone. Although charcoal was common in the feature, most of this material was not handled as it was to be used for radiocarbon dating. Nonetheless, both beech and red oak charcoal was identified. The feature also contained a relatively large amount (N=231 pieces) of fire-cracked rock. During the feature's construction, several previously deposited Paleo-Indian tools and much flaking debris on the Paleo-Indian diagnostic Fossil Hill ("Collingwood") chert had become incorporated in the feature fill - particularly at the north end where the feature had cut down into the old, infilled drainage or erosional channel. Besides flaking debris, the later cultural material presumably associated with Feature #23's actual use and construction included the base of a very thin, well-made, shallowly side-notched, point made on Onondaga chert. This item is clearly an example of the Early Woodland Meadowood type (Ritchie 1971). Two used flakes from the feature on Onondaga and Kettle Point chert respectively, might also relate to a Meadowood occupation.

Three C-14 dates were obtained on this feature. Charcoal from near the interface of the ploughzone and subsoil (0-.3 ft. into the subsoil) was dated at 1725 ± 100 B.P. (I-8865). A second date was obtained on scattered charcoal distributed throughout the feature from the interface to its bottom at 1.1 ft. This reading was 2980 ± 105 B.P. (I-8867). Finally, the third date on the feature was 2485 ± 100 B.P. (I-8868). This date was obtained on charcoal concentrated in an undisturbed section relatively deep within the feature (.3 to .6 ft.) at the same depth containing the Meadowood point base.

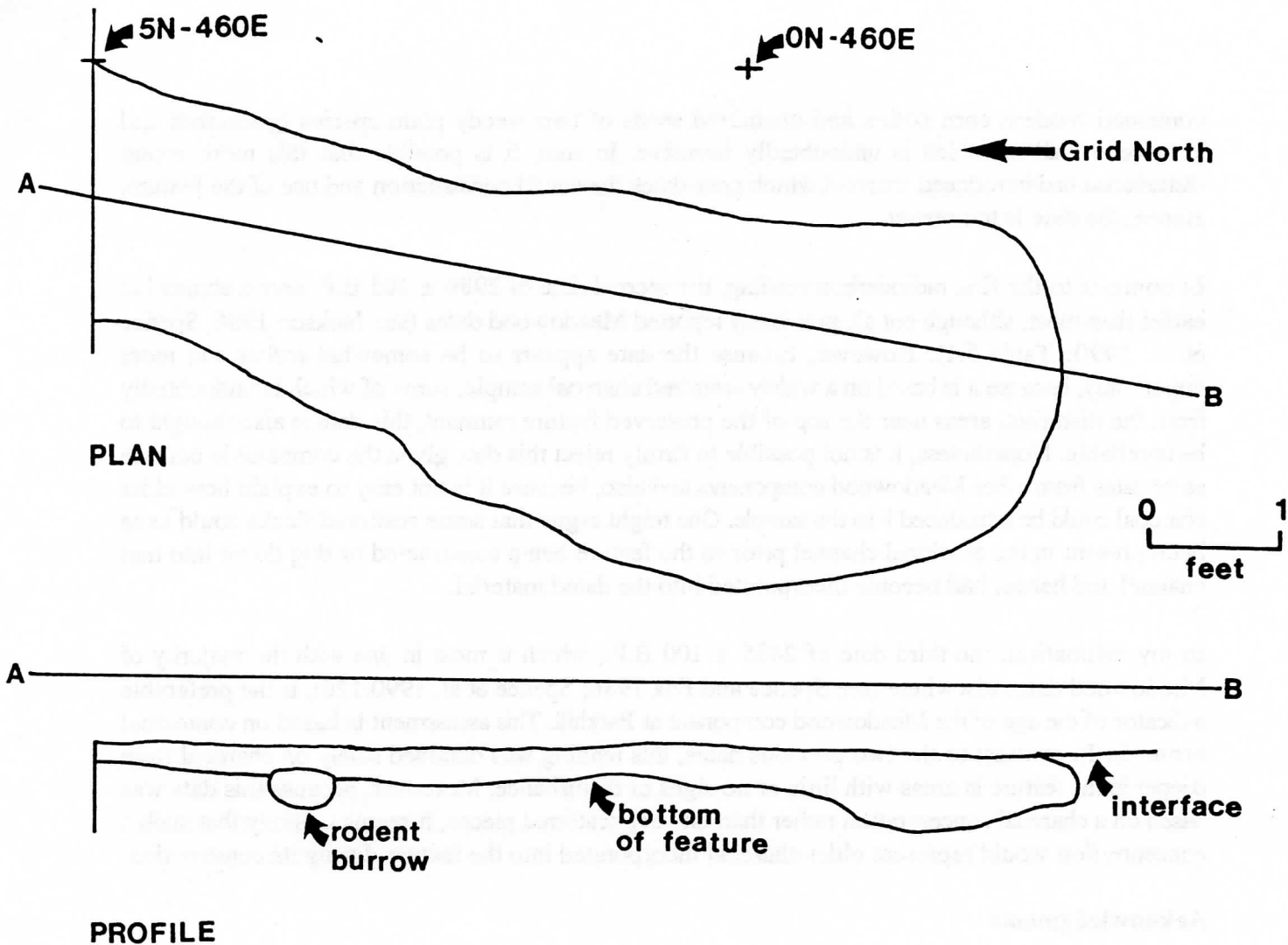


Figure 2: Plan and Profile Views of Feature #23.

Discussion

Unless one is to believe Feature #23 was used for an inordinately long period of time, and given that the three radiocarbon dates are so divergent as to be statistically different, it seems unlikely all three dates provide accurate age estimates of the Meadowood occupation at Area D. In comparison to previously reported Meadowood dates, the most recent date of 1725 ± 100 B.P. seems too recent to date an Early Woodland component to some investigators (e.g. Spence et al. 1990) but not to others (e.g. Wright 1990:496). However, I would reject this date as being of relevance because the part of the feature from which the dated material was derived (i.e. near interface) had clearly been disturbed by agricultural activities. In fact, the fire-cracked rock at that depth was neatly aligned following the orientation of cultivation and narrow, parallel scars left by the "tines" of an ammonia spreader were clearly visible. Moreover, soil samples from the top of the feature (0-.2 ft. deep)

contained modern corn pollen and uncharred seeds of two weedy plant species (goosefoot and knotweed), all of which is undoubtedly intrusive. In sum, it is possible that this more recent disturbance had introduced charcoal which post-dates the actual construction and use of the feature. Hence, the date is too recent.

In contrast to the first radiocarbon reading, the second date of 2980 ± 105 B.P. seems somewhat earlier than most, although not all, previously reported Meadowood dates (see Jackson 1986; Spence et al. 1990: Table 5.1). However, because the date appears to be somewhat earlier and more importantly, because it is based on a widely scattered charcoal sample, some of which is undoubtedly from the disturbed areas near the top of the preserved feature remnant, this date is also thought to be unreliable. Nonetheless, it is not possible to firmly reject this date given the comparable but rare early dates from other Meadowood components and also, because it is not easy to explain how older charcoal could be introduced into the sample. One might argue that some scattered flecks could have been present in the erosional channel prior to the feature being constructed or dug down into that channel and hence, had become incorporated into the dated material.

In my estimation, the third date of 2485 ± 100 B.P., which is most in line with the majority of Meadowood dates elsewhere (see Spence and Fox 1986; Spence et al. 1990:126), is the preferable indicator of the age of the Meadowood component at Parkhill. This assessment is based on contextual grounds. In contrast to the two previous dates, this reading was obtained solely on charcoal from deeper in the feature in areas with little or no signs of disturbance. Moreover, because this date was based on a charcoal concentration rather than on very scattered pieces, it seems unlikely that such a concentration would represent older charcoal incorporated into the feature during its construction.

Acknowledgments

Fieldwork at the Parkhill site was carried out in the pre-metric era. This fieldwork, including the radiocarbon dating, was supported by grants from the former Canada Council and from the Ontario Heritage Foundation to Drs. W. B. Roosa and D.B. Deller. I thank both these individuals for allowing me access to the Parkhill site collections and Rudy Fecteau and Dr. J.H. McAndrews who identified the charcoal and pollen respectively from Feature #23. My own analyses of the Parkhill site materials was made possible by post-doctoral fellowships awarded by the Social Sciences and Humanities Research Council of Canada and the Dean of Arts, University of Waterloo.

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BACK TO THE BARRENGROUNDS

William A. Fox

Knowing the wide range of London Chapter member interests, the following report is submitted by your roving member in the north. I am writing from Yellowknife, on my way back from Baker Lake (via Chesterfield Inlet and Rankin Inlet) to my home in Inuvik (via Norman Wells) (see Figure 1). For those of you who have not heard, I now work for Parks Canada and am on a two year secondment as Cultural Resource Manager for the Western Arctic District from my former position as Chief of Archaeology for the Prairies/NWT Region of the Department of Canadian Heritage.



Figure 1: The Territory - A Northern Perspective.

Baker Lake is an Inuit community within the newly defined territory of Nunavut. In response to a perceived under-representation of national historic sites commemorating Aboriginal themes, the National Historic Sites and Monuments Board of Canada directed staff of Parks Canada to initiate a consultation program with Aboriginal communities across Canada. The District of Keewatin Inuit were fast off the mark, with Baker Lake and Arviat submitting historic site proposals in 1992; both in part a response to support and encouragement provided by long time resident David Webster. Not coincidentally, David is the father of Canada's first Inuit professional archaeologist, Deborah Webster. She works out of Yellowknife as Northern and New Parks Archaeologist for Parks Canada and has recently been appointed Chairperson of the Inuit Heritage Trust for Nunavut. The Trust has begun reviewing all archaeological permit applications for the central and eastern Arctic.

The Elders Committee for Baker Lake decided to investigate the commemoration of Fall caribou hunting sites along the Kazan River. These locations were crucial to the Caribou Inuit, providing much of the food necessary for surviving the long winters. Southward migrating caribou of the Kaminuriak herd with prime skins were taken on land by bow and arrow or firearms and in the water using lances from kayaks.

Last year a project involving Baker Lake elders and youth was mounted to begin documentation of the caribou crossing site known as Piqqiq. Andrew Stewart, a research associate of the Royal Ontario Museum and University of California graduate student, was contracted to direct the archaeological inventory in concert with Deborah Webster. I was invited to participate during the second week, and joined an Inuit Broadcasting Corporation crew on an exciting trip by boat up (and at times backward down) the Kazan River. Our captain was the famous anti-drug and substance abuse comic book hero "Super Shamou" (Super Shaman) - Peter Tapatai (no kidding!) - but that's another story!.

This year found me back in Baker Lake on July 15 to participate on the first week of the Itimnik project. Itimnik is another caribou crossing location just upriver from Piqqiq and at the east end of Thirty Mile Lake. The 1994 project is more ambitious, and has involved months of preparation for the archaeology component (Deborah Webster and Lyle Henderson), the oral history/toponymy component (Darren Keith) and field logistics/coordination (Peter Tapatai and David Webster).

Travel in the north is never predictable, and so it was that our group of Inuit participants were delayed in leaving until midnight on Sunday. With the sun setting (sort of) in the west, our three boats raced across a now placid Baker Lake to the Kazan River mouth in two hours. We camped for four hours to catch some sleep and then proceeded up the river in the smaller two craft. Unusually low water levels prevented the use of Peter's larger boat and I accompanied a group of Inuit youth across the delta on foot in order to lighten the boats during the first segment of the trip. The thigh high icy waters of a channel crossing ensured that we were all wide awake for our tricky rendezvous with the boats upriver. The Kazan is very fast and strong, leaving little margin for error.

Re-embarking completed, we travelled on through rapids and slick black waters under a cloudless sky, stopping only to bypass particularly dangerous sections and to view three peregrine falcon young standing like sentinels on their cliffside roost. By noon we reached Kazan Falls and Darren Keith's camp. He had left four days earlier with several Inuit elders and translators in order to document traditional place names and stories connected with the Kazan landscape. After toying with the ten to

twenty pound lake trout and pretty grayling which inhabit the dark crystal pools below the falls, we portaged our gear to two freight canoes cached above. A Honda Four-Trax and komatik (sledge) eased the burden of moving prospector tents, outboard engines and fuel across the tussock tundra. The canoes had been transported from Baker Lake by snow machine and komatik last spring.

Another hour brought us to the foot of the thundering Itimnik rapids, and following a meal of fresh caught lake trout cooked in a willow fire, we began the portage to Thirty Mile Lake. There we would meet the Twin Otter bringing additional crew members from Baker Lake, plus our Honda and komatik from downriver at the falls. Camp was set up as we awaited the final flight of crew, elders and supplies from Baker Lake, including a fibreglass kit to patch our canoe. The heavy canoe had been damaged by a rock as it was dragged across the portage. When the final ferrying began, several muskoxen were sighted across the lake near our base camp.



Figure 2: Fresh Food at the Itimnik Rapids.

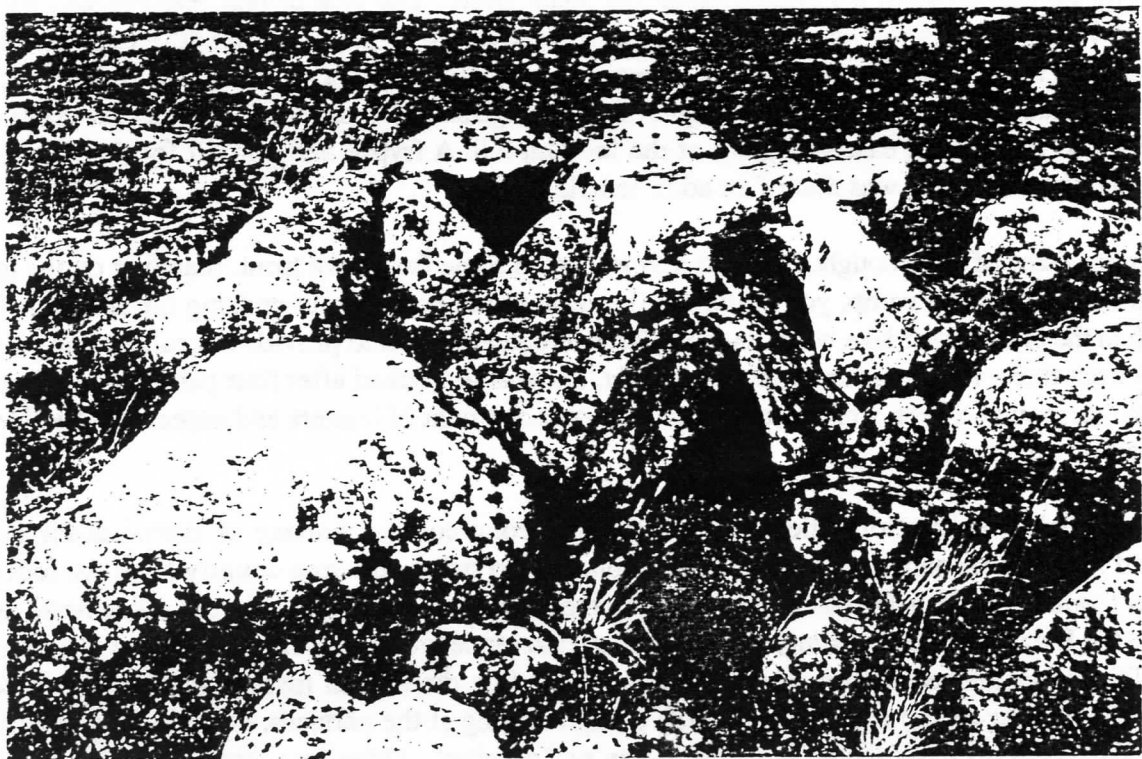


Figure 3: Traditional Inuit Grave.

Debbie and the crew had already located artifacts such as carved wooden snow goggles and a carefully constructed pebble outline delineating a children's play house before the tent crossings were completed. It did not take long for our small village of tents to sprout on the old campsite known as Adguhivinijuaq. Subsequent survey of the bedrock ridge behind our camp immediately produced evidence of Inuit habitation and graves, as well as quartz vein quarrying and a scatter of earlier quartzite debitage and bifaces. The latter may represent a former Dene (Indian) occupation of the region during the last three millennia. That evening a herd of over 100 caribou passed by the foot of our bay, east of camp, heading south. Several hunters ran to intercept them, but decided against shooting.

Next morning, Darren and Lyle busied themselves in setting up the GPS (Geographic Positioning System) base station, while Deborah reviewed the field recording system with her student crew. Tiktaalaaq, one of the elder men, had been born in a camp on the point called Aasivak, directly north and across the bay from our camp. I set out around the bayshore for a brief reconnaissance of the

area. Arriving at Aasivak, a scatter of caribou bone, wood fragments and metal goods, including the inner works of a clock, was evident; however, no cobble tent rings or "rectangles" (from prospector style canvas wall tents -usually 10 X 12 foot) were visible. There was a large caribou bone dump, including numerous sawn off antlers along the south shore. The lack of tent features was easily explained by the elders - it was a winter camp. At the west tip of the point and adjacent to a large boulder were two graves, one of an adult (Aasivak, herself, grandmother to one of our crew) and the other of a child. Further survey located a quartzite debitage scatter (campsite) and another grave on a low sand ridge to the east and north of the lookout hill. A frypan and pot left for the deceased suggested that the grave was that of an adult female.

Supper consisted of store bought food and drymeat, with some fresh lake trout. Standing on the low cliff to the west of our camp, you could see the eight to ten pound trout cruising the shoreline for baitfish in the crystal clear lake water. A well placed lure rarely failed to provide a meal. At one point, a large trout threw my lure after a five minute fight, but was re-hooked after four passes at my jigged lure! No caribou had been sighted today, to the disappointment of hunters and especially the elders who craved country food.

A "traditional" breakfast of delicious bannock and strong coffee, courtesy of Barnabas Piryuaq, fortified me for a reconnaissance to the east. I planned to strike out cross country from the foot of our bay towards the "dancing place" mentioned by the elders, and then follow the shoreline north and west to the Itimnik caribou crossing, where I expected to rendezvous with Deborah's crew who were travelling north and east from Aasivak. Several standing directional marker stones were noted (aligned with our camp) adjacent to a large pond. Arriving at the narrows, I found a well drained sandy flats with no evidence of Inuit habitation or "dancing". There was, however, a substantial campsite relating to the quartzite users, including bifaces and several possible hearth features. I continued north and west. On a rise just east of a gently sloping shoreline on the south side of the Itimnik caribou crossing, a cobble hunting blind and several tent rings were in evidence. On the higher ground to the east of the crossing were abundant cobble tent circles, rectangles, hearths and cache features. Caribou bone, wooden artifacts and metal goods were strewn across the camp. Just a short distance east, I met Deborah and her crew.

The lack of caribou was becoming a concern. Joan Scottie decided to set out to the south with her rifle. Darren and I offered to come along and we all hiked off across the tundra. We had to swing west to bypass a long lake and then begun our ascent of the bedrock hills, stopping only to scan the landscape by scope and binoculars for game. A series of sand and gravel raised shorelines evidenced the former presence of deep pro-glacial lakes as we continued to climb. The summit was crowned by an Inukshuk, actually three. I located several cobble tent rings and some quartzite debitage, while Joan discovered a collapsed soapstone vessel amongst some boulders. This was a site worthy of detailed recording, but our primary mission was to locate caribou.

We decided to return north to camp around the east end of the large lake. I led the way and headed towards a possible archaeological site, a low hill near the lake. My progress was halted by calls from Darren and Joan. Turning, I expected to see a bear or caribou, but could see nothing but a pair of Sandhill cranes along a pond shore. Darren ran towards me and then I saw it - an Arctic fox had been following me. Taking photos, Darren approached within ten metres of the quizzical fox which

eventually ran away. Then, as Darren and Joan continued on towards me, it passed them again on my trail. I turned to see a caribou calf looking at me from the hilltop above. We shot it and found that it had been travelling alone, somehow separated from its herd. Darren happened to be carrying a knife I had made for him the year before - a Knife River flint blade set in a caribou antler handle. It functioned well, only occasionally clogging with hair. Skinned and cleaned, the caribou was slung across my back and carried back to camp where it was presented to the elders who soon enjoyed caribou stew.

The next days were spent in survey and GPS recording of the Itimnik crossing sites. I worked with the student crew in photo-recording of features, as well as individual training in field photography. Peter and the other hunters were successful. Several prime bulls provided plenty of meat. Darren and I were offered a tenderloin, which we gladly accepted and rapidly devoured. The winds rose one evening, accompanied by rain. Just as the year before at Piqqiq, we endured a night of 80 km winds which flattened our camp. My experience at Piqqiq (holding my tattered tent up for ten hours and providing considerable amusement for Toby Kreelak and Hattie Mannik) had taught me a lesson, and my new low profile mountain tent was the only one standing in the morning.



Figure 4: Tent Ring 2 at Ukkusikjuartalik. Note the hearth at top left.

Next day we discovered that the rains had softened our "landing strip" across the lake, as the Twin Otter full of dignitaries was buried up to the tundra tire axels during an abrupt landing. Our pilots were not amused, but we managed to dig them out. The day was spent in further survey work and recording of elders' memories of the area. Among the new arrivals were a frail little couple, the Aasivaaryuks, who had been the last family to come off the Kazan River and live in Baker Lake. They had lived around Itimnik and west along Thirty Mile Lake. With tearful eyes they surveyed a landscape they had not seen for over thirty years. The day culminated with a meeting of elders, Baker Lake municipal representatives, a Territorial tourism official, Parks Canada managers, staff and crew. Discussions centred on heritage tourism, and the value of community projects involving oral history recording and archaeology. Several Inuit also expressed concerns about the loss of artifacts, especially from graves, to souvenir collecting tourists. Here, in the middle of the Barrengrounds, we were faced with the classic archaeological resource management dilemma of public benefit/experience versus resource degradation/loss - the present enjoyment of our heritage, but at what cost to future generations? Little was resolved, but several good proposals for eco-tourism promotion were presented.

My final day was spent alone on a return hike to the lookout site. Since bears had been sighted across the lake the previous day, I was not totally alone, being in regular radio contact with Edwin Evo at the base camp. He had been knocked off his ATV several years ago by a charging grizzly, so he also encouraged me to carry a rifle. The walk south was uneventful, but wetter than the previous trip. Once on site, I chose the central and tallest Inukshuk as my datum and proceeded to take UTM coordinate readings using a hand-held GPS unit when satellite positions permitted. The day was spent in tape and compass survey and photo-documentation of features, combined with a periodic scan for bears (and more regular over the shoulder glances!) and radio checks with Edwin. Six tent rings were measured, mapped and photographed, as well as numerous artifact findspots. The earlier quartzite users had left a lanceolate biface here too, as well as debitage on a campsite across the lake to the south. The steatite vessel was documented, but the most exciting discovery of the day occurred when I noticed two standing marker stones on the eastern periphery of the site. Lining them up, I walked ten metres further east and discovered a natural crevice in a huge boulder which had almost certainly served as a food cache. And, there lying on the boulder top were more fragments of the large steatite vessel, complete with metal strips (iron, one copper) protruding from drilled mend holes! They were identical to the pieces in the original cluster to the southwest. A third cluster of fragments was discovered between the south and central Inukshuks, while a single piece lay inside Tent Ring 5, across from an interior hearth.

Returning to base camp; tired, but satisfied, I discovered to my surprise a new landmark circled on the toponomy project map. It was the lookout hill! Mr. Aasivaaryuk had named it - Ukkusikjuartalik. What did it mean, I asked excitedly. Oh, it means "there is a big pot there" was the reply.